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## THEOGOS.

## Dissertation on Gods--Their Offices and Relations to Man.

## IMPONDERABLE FORCES AND ESSENCES

By Daniel W. Hull.

III

Spirits of any kind, bottled up tightly and hermetically sealed, will change, notwithstanding, with age. Altho it is supposed the air has been excluded from it, yet something escapes, and something else finds ingress to the tightly sealed bottle and changes or alters the nature of the ingredients, so that age adds to its value. This demonstrates that the molecules of glass are not so close together, but that other molecules may slip out and in between them. The word spirit is applied to liquors on account of their activities, their manifest life, their spirit, and spirit is god—"Ho pneumatheos" "Spirit is God." John 4: 34.

Theos, primarily signifies moving or running, and was first applied to the sun and the seven planets, which were continually changing their places among the stars—moving from one part of the heavens to another. We must understand that the words Theos, Zeus, Dyaus, De, Jao, Jove, (from which Jeus, or Jew) all have the same root and the same meaning. The Sanscrit Dyaus, was probably the original (if we may except the Jaova of the Apalechites,) and from that we get Zeus, Pitros; which became the Greek and Latin Jupiter, the father God, that is the father of the other Gods. The syllable De forms the roots of numerous words as deity, demon devas (of the hindos) devil, Divinity, Dies (Latin for Day,) and they signify brightness and movement or life. To die or dee, as the Scotch have it was to pass into a brighter world.

The heavenly bodies were endowed with life, which was manifest by their brightness, and their continuous motion, on which account they were at once the abodes of deities and themselves were deities. The sun and the planets each had two different motions—one from east to west and the other from north to south and return, which gave a spiral motion to the bodies. Besides the spiral motion, Venus seemed to have an up and down motion, appearing to get up above the sun and then below it. It may be that our word Spirit was derived from the word spiral, as the two words seem to have the same root. The tower of Babel was erected with a spiral walk to its summit, and so, also the Aztec temples, representing with the convenience of reaching the summit, the motion of the wandering heavenly bodies thru space, and establishing the principle of life, then believed to be universal.

## LIMITATIONS OF OUR CONCEPTIONS.

All of our conceptions are finite. Hence our proneness to describe the indescribable—not knowing that by so doing, we are placing bounds to the infinite. As we limit the past to the range of our conceptions, so we assume that there was a time when all things had a commencement. If there was a commencement, there must have been a commenor. As behind every phenomenon of the universe there is a cause, there must have been a being who started this cause in motion. We have no conception of an infinite past, because the mind is limited in its grasp; therefore such

a thing cannot be; there must have been a commencement. Thus we reason, but never stop to think that such a ratiocination would eliminate God from the universe, in the same manner as it bounds eternity. Back of the question, "who made the universe?" is the other question, "Who made God?" If we answer that "God had no commencement—that he always was," we establish the hypothesis that the universe had no beginning but that it always was. But if we assume that God is the eternal force always present in all matter, then matter and God are co-existent, and neither made the other; but have been in some form from eternity.

There must have been a substance out of which to create things, or they could not have been brought into existence. We cannot conceive of something created out of nothing, nor of life existent independent of matter, because where there is life, we always find it attached to something; that is something is alive. We can no more think of a living bodiless formless entity—a living nothing, floating about thru space—than we can think of the endless stretches of all the past. And should there be such an empty entity, it would be incompetent to create matter: for it could not come in tangible relations with it. There could be no such thing as an empty entity (excuse the paradox) floating somewhere in infinite space or filling infinite space, when there was nothing of it with which to fill it.

## IMPERSONALITY OF GOD.

Those who believe in a direct creation are generally also believers in the personality of God. Indeed, they are compelled to that belief by the logic of their theory. They generally assume that God is pleased or displeased with our actions, which cannot affect him either favorably or unfavorably if he is not related to matter. If he is only an entity existing apart from matter, he is independent of all relations, either animal or human, and since he cannot be affected by them, he can have no relation with those who are affected by them. If God is a person, as is generally assumed, then he is not apart from matter. If he is not apart from matter, then matter in was existence co-temporaneous with Him, and it was unnecessary to create it. If it was created who created the matter of his person.

## WAS THE UNIVERSE PLANNED?

The process of creation is represented to us as if God was an architect, or mechanic; and that he put things together much as a workman now puts materials together to bring forth the creations of their minds. That God is in all things, I need not assert after what I have already said, and that all things assume and change shapes, and constituencies in harmony with environments, in consequence of His Immanence, I believe I have made clear; but that these creations were made with any direct aim to accomplish any predefined purpose, I can neither comprehend nor believe. If there had been a purpose in the creation of our earth, there would have been no explosives introduced for they destroy or break it up different from the first plan, nor should we have any cyclones or tornadoes to denude it of timber and vegetation. If explosives were necessary to the pulverization of the earth, then it was not created perfect.

## A PURPOSE IN LIFE.

There is a purpose in life and that purpose is a natural sequence of life and without it life would not be. This purpose is to reach ever and

ever higher expressions. In carrying out this great purpose which itself, is an attribute of life, atoms revolve about each other and form molecules, and molecules around each other, giving off their substances to other molecules, as the rose gives off its substance in the aroma that fills the room, to other molecules, and receiving in return material from other molecules, thus changing their chemical organisms and reaching a higher position in life. Planets revolve about suns, and moving "forward and back" to and from each other, gathering in the materials and star-dust floating in ether, near their orbits and continually increasing their bulk and weight; and suns revolving about each other, and the universe, carrying their revolving planets with them, gathering material in their infinite journeys.

Thus creation is ever in process—not from the will, or fiat, or purpose of any personal being, but from eternal causes existing in matter, the matter of those myriads of worlds existing in space; and this creation is, after all, only evolution, a process of renewal. "In the beginning God created the heavens and the earth." Gen. 1: 1. Scholars tell us that word translated "created," is "boro"—renewed, and this agrees with all scientific observation. Even in the human system, the process of elimination and renewal is in continual operation. Whenever this process is interfered with, or suspended, the body commences to decay, and the spirit takes its flight. Every moment of our lives, every moment of eternity, "all things" are being "created new." It is a process and condition of life—of matter; it acts without reference to any particular individual, entirely oblivious to its counter effects on any other individual, so that if God purposes everything, he is continually working at cross purposes with Himself.

## NATURE UNCHANGEABLE.

Prayers to God, asking him to interfere with the manifestations of nature must be barren of results, insofar as a controvention of nature is concerned. It was once customary to offer prayers for favorable winds for voyagers on the seas who were going in every direction, contrary to each other. It assumes that the particular sailors they were praying for should be favored, ignoring the fact other sailing vessels were going in an opposite direction, and were as badly in need of reverse winds from those prayed for. If God should answer all prayers, He would again be working at cross-purposes with Himself. It would be just as impossible for him to favor the prayers of the chaplains of two contending armies arrayed against each other, and the chaplains would necessarily would have a prayer combat, with the result that the strongest should prevail. The only way open to God in such cases, is to go ahead and do as He would have done, had no prayers been offered. As nature is unchangeable, there can be no special providences. Nature's law is inherent in every molecule of matter. Whatever changes may be forced by art is always done in harmony with her laws.

## WE MAY CHANGE OUR RELATIONS TO HARMONIZE WITH OUR ENVIRONMENTS.

We may, by prayer, change the vibrations going out from us, and thus affect ourselves as when we listen to a piece of music, or someone speaks to us in a kindly or in an offensive manner, and the vibrations thus changed, may affect pleasantly or adversely our health. It

(Continued on Page 8.)

## THE TRUE AND THE FALSE IN THEOLOGY

Lecture by Rev. Ford Fisher, July 24, 1904, at Lily Dale Camp.

I feel that the ground upon which I now stand is holy ground. Standing erect as a man, and looking into the faces which plead with silence, but eloquently, for the truth of God, the spirit seems to have taken hold of men of the departed and sainted Ingersoll and Jones, who should have been here to-day, and I consider it no slight honor to be permitted to speak the truth as it is in my heart to people who desire the whole truth and nothing but the truth.

The theme which I have chosen for to-day is this: "The true and the false in Theology."

Truth is the only thing which lives for ever. Truth is the eternal verity of the Omnipotent himself, and yet how slow we are to realize and appreciate this fact. Fidelity to the truth is the watchword of the hour. If a man is true to himself it must follow that he cannot be false to any man; and if not false to man, how can he be false to his God? The way to God is thru your fellow man,—"inasmuch as ye have done it to the lowest, in the pureness and sweetness of character, ye have done it to the highest!"

Our very lives consist of stages, each of which reject many old attributes and develop those which are new and which make strength. We behold the manifestations of God's handiwork in the beauty of the human body; we look upon it and say this specimen of God's entity was never made to die. But we are mistaken. Our nation and the work of our nation are perishable. In fact there is not a single thing material or that belongs to this life, save alone that which is true, noble and pure, which is to remain and abide in its permanency forever. Some have paid the price for this truth, some have laid down their lives for it,—that you and I to-day all sit in the quiet of this Assembly room unmolested. Take those Huguenots who were banished from their country and fled to the Protestant states of Europe and to the state of good hope,—those who, like yourselves, were seeking the truth, and many often found, and have a home in this country. Some built their own chapel in Charleston, and their songs of praise rose in the tranquil air. But these very truth seekers, unfortunately, when they came into control, began to burn witches and to try, it may be animals and church-bells, for heresy. The church laid her tyrannical hand upon them, and this very simple, sweet truth was confiscated again to the so-called church of the living God. There was a backward movement instead of progress that ought to have been made, instead of that which is true, beautiful and sweet, and because of the heroic lives of these men we are able to analyze and exchange thoughts with each other.

I stand here determined to secure the truth which you Spiritualists have, and yet it would be untruthful to say that I see beyond the darkness that engulfs me. One thing appeals to me and that is, that the very fact we have a desire in our hearts for the continuity of life is almost proof positive, it is at least evidence, that there must be a continuous life beyond the grave.

To-day, in speaking of the true and the false in theology do not let us forget to give credit where credit is due. Galileo, because he constructed a telescope with which to view the heavens and to ascertain

the truth, was put to death. Poor old Socrates, to find the truth, to test the immortality of the soul, ended his life in the quaff of hemlock,—he was willing to test this truth as it is in theology. I know that it is disheartening sometimes to seek the truth and not find it. It is the common people to whom we are to look for salvation,—they hold the truth and will save the world from its own corruption.

All sciences but theology welcome new truths. Look at the progress made in medicine and surgery, in astronomy, chemistry and physics within late years in comparison with the progress made in theology. All have made progress but the church. An Ishishman had been imprisoned in Sing Sing for a period of 50 years, and when he returned to his home in New York he found that every thing had changed for the better, everything showed signs of progress and life; but when he looked for his church he found that all the progress it had made was territorial, it had moved up town!

George Eliot said that knowledge is power, but that the schools of the seventh day can destroy all the good which the other schools have produced in six. All things have progressed except the church.

In all your investigations, ye free thinkers, ye who are the living demonstrations of the Scriptural statement—where the good is there shall be liberty,—so ye who seek this truth have hope, courage and faith, and ye shall find it.

But it is sad to know that even among progressive thinkers we are sometimes disappointed. Webster, when in Congress, strenuously opposed the establishment of a postal route in the arid stretch of land from a small town in Missouri to Colorado, and to-day it is needless for me to tell you of the importance of this establishment. Some try to fence in the truth. By building a fence around the truth you fence out more truth than you fence in. Let the truth be as free as the very ozone of the air.

It is not so many years ago that our forefathers were savages. At that time the only church in existence would sell indulgences which would be pardons for all sorts of crimes. Have we made progress from that time until to-day? Tho some pleasant dreams are gone, yet brighter and purer joys remain for every truth-seeker. Why should our spirits then complain? The heavens echo—He that overcometh shall all things inherit!

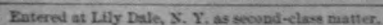
## Special Excursion Tickets.

To Lake Chautauqua points will be sold every Sunday and Wednesday during the summer months by agents of the Dunkirk, Allegheny Valley & Pittsburgh R. R., good going and returning same day only. Special low rate tickets will be sold also Saturdays of each week from points south of Gerry inclusive to Lily Dale, good returning following Monday. 171-78

It is easier to drive a good citizen out of a community than a bad one; for no one fears to tell the former of the least of his shortcomings and he leaves because he feels himself dishonored; while every one fears to accuse the latter of the worst, and he remains because he thinks himself honored in consequence of this silence. If this queer-headed custom were reversed by assuming a little moral courage it would be better for all communities, and even societies thus burdened.

The olive branch born of a fire brand is sublime mockery to the vanquished.





Much of the so-called new thought dispensed in magazines thus qualified is simply spiritual truths christianized.

### Street Telephones

It is often difficult to draw a line between deference and disdain.

**D. R. W. De LAURENCE**, Adept, High Caste Yogi and Master Lama of the Temple of Hagen Delhi, India, who is the Initiator and Working Medium between the Great Coalesced Adepts of India and the Western Student of Occultism, has been granted the Sacred Right to place in the hands of all sincere and interested Occult Students illustrated and Valuable Literature which contains adequate and Secret Knowledge of the Inner Circle of the Hindoo Adepts and Masters.

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The nearer we live to matter the more we sense its influences. Mind controlling matter depends upon a will-power that can rise superior to the sensual, the worldly and the selfish of things generally. He who has a positive will—one becalmed by a rapport with nature thru a higher mental than a material vibration—suffers less from the effects of weather than one disturbed by an uncurbed passion or the oppressiveness which self-love imposes.

Its physical needs are the main spring of the soul's perpetual motion

Savitri Saravali.







## LILY DALE NOTES.

The City of Light Assembly opens Friday, July 15th and closes Sunday, September 4, 1904.

Each Saturday during the balance of the season, there will be on sale at Buffalo, tickets to Lily Dale and return, good going Saturday on train No. 101 and returning on special train leaving Lily Dale 7:15 Sunday night, for \$1.50.

### CAMP JOTTINGS.

Since the closing of last report under this caption, which ended with the Saturday night dance, another week of camp life has been added to experiences in the City of Light.

Sunday morning dawned bright and glorious, the sun sending his most genial rays over the dale and the south wind fanning the earth with cooling breezes. Humanity flocked out to take in the beneficence of both, and no one had a complaint to register.

At 10.30 the auditorium bell tolled the hour of meeting, and shortly after the North Western Orchestra rendered its introductory to the half-hour concert which usually precedes services.

At eleven o'clock the auditorium was filled to overflowing to greet an old friend—Mrs. R. S. Lillie. She came unto her own and her own received her—very enthusiastically.

Mrs. Lillie's subject of discourse evolved itself on New Thought. Her argument showed that all the new thought of the day emanated from Spiritualism—that, as a child was born to hail the new thought of 1900 years ago, so mere children initiated Modern Spiritualism in 1848, and which since has furnished all of the progressive ideas that now obtains—the principle of which was immortality and its subsequent philosophy—the grandest the world has ever inherited. She closed with a beautiful poetic peroration, which enunciated thru the agency of her musical vocalization, left a touching impression on her hearers.

At 2.30 the bell again tolled to invite truth-seekers to the afternoon service, which as before, was introduced by a musical treat from the N. W. Band.

After the latter, Chairman H. D. Barrett, as he presented Mrs. Lillie in the morning, now presented Rev. F. A. Wiggin to the audience in affectionate terms.

Mr. Wiggin selected a text from Mathew concerning the leper that also came among the purified or those seeking the light. On this he based his discourse, and showed that, while Spiritualism is teaching the purest truths, it has, like Christianity an occasional leper following in its wake. But while, the outside world may consider is the fallen which flocks hitherward, it is our duty to raise them. Jesus did not reject the fallen, but told those who were without sin to cast the first stone. Can the Church do this conscientiously? The speaker also admonished Spiritualists themselves to be true to their principles of truth seeking, in that Spiritualism had nothing to do with seeking oil wells and mines. Purify the atmosphere of such lepers among us and the cause will attract its like as founded in its incipency. Mr. Wiggin is a fine speaker—logical, throat, clear of expression and frequently interestingly eloquent.

Sunday evening an entertainment was held at the auditorium composed of literary, musical and psychical productions. Few seats were unoccupied, and the entertainers were as hearty and generous in their efforts as the patronage was. Every part was so exceedingly well done that it is difficult to extend the palm to anyone.

Monday morning Prof. W. M. Lockwood gave a class lecture at the auditorium. The afternoon was devoted to conference, which as always, was interesting and instructive to participants. Monday evening a dance closed the day's program.

Tuesday afternoon, at the regular services Mrs. R. S. Lillie offered the invocation and Miss Edna Grant charmed the audience by a solo—her sweet voice touching the hearts of all and elicited general applause. Rev. F. A. Wiggin then delivered

his second discourse, which like that of Sunday was excellent, both in substance and delivery. He announced no special subject—said he would leave it to the audience to caption it after the finish. But, as it related mainly to the comforts, benefits and practicability of Spiritualism, perhaps the majority would agree on this, if it came to a vote. What these are all know, but besides this it was a home-lecture to Spiritualists per se, and contained some wholesome truths that brought forth frequent applause, as those present considered it excellent advice for the absent ones. The complete lecture will appear in these columns some time in the near future. After the lecture, the speaker, as on the previous occasion, gave tests blindfolded. Tuesday evening the Willing Workers superintended the weekly Progressive Eucre party. The latter as a social feature is one of the most interesting of the camp season, for it affords the elderly patronage an evening of quiet enjoyment free from the formalities of the more contracted circles of existence.

Wednesday afternoon W. J. Colville addressed a large gathering at the auditorium. The substance of his lecture referred to a Spiritual Ministry, suggestively evolved from a remark of the chairman, in his introduction of the speaker. Boiled down the nucleus of the remarks told what such a ministry was expected to present, yet none could gratify all tastes or feed all minds. Some wanted one thing, some another. Some regaled themselves on ancient diet, some on that which was up-to-date. But every department of life furnished its quota and all could choose according to needs—tho the present was the only real sphere to dwell in—the eternal now—the upper world and in the light. The subconscious, so-called, from which some choose to dig, was too suggestive of subterranean and subways. The superconscious was better. As the body needs fresh food every day, the mind also needs it. The world demands original inspiration—something that tells what is right, from which it can judge for itself what is wrong. Nor was it wise to quarrel about trifles; for in great calamities the world comes together for mutual comfort and protection—why not always consolidate in that manner? But if people kept out of their subcellars and looked for truth on their roof-gardens as Peter did, perhaps there would be less causes for dissection. At the close of lecture as at the opening the speaker gave expression to some fine improvisations—the invocation at the opening being a gem of poetical inspiration.

Thursday afternoon Rev. F. A. Wiggin again held the rostrum. His subject of discourse was suggested by the splendid rendition of "Home sweet home" by Mr. John T. Lillie. The speaker not only pictured the home as it should be, exteriorly, but interiorly—the heart and soul of life. This led him to touch on heart consciousness (intuition) and as we should understand each other, considering that that would be the future way of so doing. He also referred to intuition as the higher consciousness in man—the centralized power thru which we can understand things not adaptable to scientific explanation, nor explainable by science. He also termed it the solar plexus—the centre of receptive consciousness. On the whole the discourse was elevating in tone as in its influence on the audience. After the lecture he gave of the manna of comfort and cheer—tests.

Thursday evening Dr. E. D. Babbitt delivered a lecture on light and colors at the auditorium, preparatory to initiating his science into class form. Dr. Babbitt is the father of this healing agency and made his point clear to those who could grasp an understanding of the fact that there are higher forces in nature to be considered than those known to material science per se; and that colors constitute forces, which are utilizable as curatives. Evidences from experimentation has enabled him to systematize his discovery practically and is now ready to teach it. If but to learn it to keep well and thereby dispense with doctors already makes it a valuable acquisition.

Friday afternoon W. J. Colville delivered a lecture on "The Necessity of Individuality." While he showed that a man must be individualized to carry out a principle yet it was not necessary for him to withdraw from co-operation or lead a recluse life. Co-operation was

necessary for progress; individuality for the carrying out of the work of each in hand. Man cannot enjoy life without sharing it with someone. Some do not believe in organizing Spiritualism, they are right. It cannot be organized. But we can organize the individuals, who believe in spiritual philosophy—each of which represents something in the consolidation—each must represent something to make it lasting. But the essential necessary towards the latter is harmony, and when a man harmonizes his individuality with nature there will be no difficulty in harmonizing it with his fellow man.

At the close of the services Mr. and Mrs. Lillie were given a public reception. Chairman Barrett delivered a very touching address, which was responded to by Mrs. R. S. Lillie, who too said her heart was too full for utterance, but she expressed her gratitude to the gratification of all. The chairman then invited the audience to the rostrum, and the honored couple received many a sympathetic hand shake and many a heart-felt congratulation on their return to Lily Dale—their old home.

Among the arrivals of Thursday and Friday were Dr. E. V. Ross and daughter of Rochester, N. Y., Dr. Hansmann of Washington, D. C., Mrs. Elisa Stumpf of Brooklyn, N. Y., and Miss Susie C. Clark of Cambridge, Mass.

Friday evening the auditorium was converted into a general seance chamber. Mediums, palmists, astrologers, etc., were tabled around in picturesque array and looked "ready for business" with all who were desirous or dared to look into the future. It was a scene that had to be viewed from a spiritual standpoint to be appreciated, and would have undoubtedly presented an interesting panorama to a clairvoyant.

Saturday afternoon Miss Susie C. Clark of Cambridge, Mass., began her ministrations at the auditorium services—her first subject being "Altitudes of the Soul"—of which more anon, however.—Saturday evening closed the week's program with a dance at the auditorium—a so-called "dance train" bringing in a contingency from Dunkirk and along the line, and adding brilliancy to the occasion.

### PROGRAM

Of the City of Light Assembly at Lily Dale, N. Y.,  
July 15 to Sept. 4, 1904.

### AUGUST.

- 1—Conference.
- 2—F. A. Wiggin.
- 3—W. J. Colville.
- 4—F. A. Wiggin.
- 5—W. J. Colville.
- 6—Miss Susie C. Clark.
- 7—PEACE DAY—Miss Susie C. Clark; W. J. Colville.
- 8—Conference.
- 9—Miss Susie C. Clark.
- 10—Mrs. R. S. Lillie.
- 11—Charles Brodie Patterson.
- 12—Helen Campbell.
- 13—Charles Brodie Patterson.
- 14—Helen Campbell; Charles Brodie Patterson.
- 15—Conference.
- 16—Charlotte Perkins Gilman.
- 17—WOMAN'S DAY—Mrs. Lillie; Mrs. Gilman; Mrs. Campbell.
- 18—Willard J. Hull.
- 19—Charlotte Perkins Gilman.
- 20—Willard J. Hull.
- 21—Paul Tyner; Willard J. Hull.
- 22—Conference.
- 23—Paul Tyner.
- 24—Kate Alexander.
- 25—Rev. W. H. Morgan.
- 26—J. Clegg Wright.
- 27—Rev. W. H. Morgan.
- 28—J. Clegg Wright.
- 29—Conference.
- 30—C. Fannie Allyn.
- 31—Tillie U. Reynolds.

### SEPTEMBER.

- 1—C. Fannie Allyn.
- 2—NATIONAL LYCEUM DAY—C. Fannie Allyn, Tillie U. Reynolds.
- 3—Sanford Medick Saylor.
- 4—

PLATFORM TEST MEDIUMS.  
Mrs. Maud Lord Drake.

Margaret Gaule.  
F. A. Wiggin  
Harrison D. Barrett Chairman.

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178-21

### Chapter of Sorrows.

We have a chapter of sorrows to chronicle this week. A telegram conveys the information that Sylvester Jones, formerly a resident of Lily Dale, died in Chicago, August 7th. His mother, Mrs. Mary M. Jones and his son, Freeman, are residents of this place. Mrs. Jones will go to Chicago to attend the funeral.

Mrs. Frank Fuller received the sad information that her brother was instantly killed by a loose belt in the factory where he was employed at South Dayton, on Saturday.

Mrs. Ada Davis, who has been so sick for months, is lying in a comatose condition and can live but a few hours; while as we go to press, A. N. Wheeler, the colored barber, who has been here in the barber shop for a number of years, dropped dead as a result of hemorrhage of the brain. The coroner has been notified.

In sympathy is healing-power as exemplified by both animal and human life in its first impulse on hearing the cry of pain or distress from its kind.

Difficulties overcome seem lighter at the next turn.

### Don't Complain.

Complaining is painful to hear because it has the same effect on ones finer sensibilities that harsh sounds have on the ear. But it may be offset by a positive bearing or by soothing the complainants emotion with sympathy or affection instead of its like; for two negatives create friction, while two positives generates tranquility in matters psychological.

### Assumption.

As the drunkard's understanding dims under the false inspiration of intoxicants, so the power of the autocrat wanes under the false inspiration of assumption. Reason and power contract in the cause comparative to the impetus added for an external or a material effect. Intuitive perception shortens in proportion with either.

PSYCHOMETRY. Send letter in own hand-writing, 50 cents and 2 stamps, and receive useful information and advice as to your mediumistic abilities through the law of vibration.  
178-180\* FRANK E. CURRIER,  
319 2d Ave. S. E., Minneapolis, Minn.

### BOOKS.

Any book noticed in these columns can be had at this office on receipt of price.

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# METAPHYSICAL.

Conducted by EVIE P. BACH.

## TRUTH IS MIGHTY.

Truth is mighty, love is holy;  
Having these no one is poor.  
Rich in spirit are the lowly,  
Angels are beside their door.

Duty is a smiling goddess.  
Strewing roses on our way,  
Where with willing hearts we follow,  
Toiling when she bids us stay.

Darkest days are never dreary  
When our hands are well employed;  
Lifting burdens for the weary—  
Humblest tasks may be enjoyed.

Selfish passions overcoming—  
Joys increase with sacrifice—  
Will, in aspirations holy  
O'er earth's fleeting dreams we rise.

Oh, then let us claim our kindred  
With "the sainted ones" and true,  
Who with watchful care and kindness  
All our wayward steps pursue.

Let us leave our empty pleasures  
And our load of selfish care,  
Now the purer, nobler treasures  
Strewing blessings everywhere.

—BELLE BUSH.

## SELFISHNESS, A MORAL DISEASE.

Disease is not conducive to healing, whether for a physical or moral effect. In both the vibratory influence is defective—not positive enough to remove the cause aimed at.

We do not cure the drunkard by simply sobering him up thru incarceration or punishment. The club is not a weapon of reform. It only strikes at effects. We must remove the cause of drunkenness—the desire that leads to it—whether accomplished by pathological treatment or touching the soul, the moral nature, of the individual. In like manner all defects of the human system, physical or moral, must be removed.

Selfishness is as much a disease as drunkenness. The thief, as a rule, will follow his avocation as soon as released from the prison, where he has been in punishment of theft. Stealing is selfishness in the rough. Embezzlement, fraud, deception, misrepresentation are its finer qualities. The thief, the rogue, the bribe-taker or his tempter, the swindler, the dishonest politician, are of one cloth. The hypocrite, the liar, the unprincipled villain, who poses as a good citizen or evades the law by chicanery, position or wealth, are the bad exemplars and masqueraders among well-meaning or honest people. Their selfishness is even greater than that of the first-quoted, because they make demands that the others do not. They add impudence, aye, arrogance to their selfishness.

Honest men, who, by virtue of their honesty, can penetrate their sham and shallowness, must submit to their guidance, however wrong, and suffer in soul to note the injustice prevailing, with no power to prevent it; and in addition, for the sake of bread, must condone that which should be condemned. Is it a wonder that poverty often leads to crime? Are not the real criminals those who lay the cause for it? Are they not the diseased souls among mankind who befoul the mental atmosphere by their acts of injustice, and give the impetus for their repetition? Can such be cured? Hardly; for they cannot be reached. We need a higher form of legislation for this class—a law that will recognize selfishness as a factor in the world, and treat it accordingly—passed by genuine doctors of law, who know the difference between cause and effect.

## SENSING CAUSES.

A dead or dying issue may be known by the debilitating effect it has on ones sensibilities when referred to. In like manner an object may be analyzed. When its touch oppresses or enforces a sigh the life of it is either going out or has already departed. And when sensed in connection with an individual it indicates that he is declining in popularity or in health—the latter when followed by a feeling of sadness, with death approaching or near at hand, when accompanied by a pall or by sorrow.

This is sensing the cause underlying the effect—the vibration felt unfolding a revelation independent of

the matter surrounding it, and is equal to an inspiration, tho not directly imparted by another intelligence. It, however, is intelligence; for all life in the cause is intelligent—the effect proving the nature of the cause. But as an impersonal inspiration it may be technically known as psychometrization—soul-measurement or cause-reading—a gift of the spirit or mind, as may be practicalized by all persons of a sensitive temperament.

## PSYCHICS.

It may seem a strange co-incident that the formation of the horseshoe magnet should resemble the nether portion of the human frame; but without this form it would probably not have the power it has, and may lend a cue to the electric or magnetic relations of nature to the creation of life, or to the conditions needed for a higher effect than that introduced into protoplasm anterior to animal life. However, it is very suggestive, and may point to other toys based on scientific principles, for truth concerning causation.

Sensual pleasures may shorten time while they last, but the lowered mental vibration caused thereby lengthens it proportionately as after effects. Selfish pleasures also momentarily relieve time of its burden, but increases it in ratio to the lowered soul vibration—one inciting animal sensibility, the other animal love. Their opposites are intellectual indulgences and humanitarian acts—more thought for truth and less for self.

It is wonderful how many can be made to see their errors by holding up the magic-mirror of Cash to them. It hath charms to soothe even a man's principles.

The man who considers himself too wise to be deceived will be found to have a weak spot elsewhere, which, when animated, takes the form of credulity, the faith of egotism.

Get away from yourself. It gives the soul a chance to manifest. The more you think of yourself, the harder you will find it to be alone.

The sceptre of gold has been dethroned by the pencil of lead. Imperialism and progress cannot share governments.

When ill or discouraged the fairest sky seems like mockery. To the contented soul all weather is fair.

To qualify humility with beautiful it must be freed from obsequiousness or studied effect.

The brusqueness of the honest man is less to be feared than the lullaby of the paraphrast.

Anger softened by love becomes tenderness.

## Heat and Cold vs. Good and Evil.

The thermometer of a room falls comparative to the cold air admitted in excess of the hot air generated by its heating apparatus.

The soul of man is the heating apparatus of his outer self (spirit and body.) The heat of the soul represents the positive or spiritual force of his being—expressed in study, duty and kindly feeling (charity or benevolence.)

The cold air admitted, which is the opposite of the afore named, such as sensualism, indolence or selfishness, represents the negative or material force in his being, and may be expressed in the form of intemperance, gluttony, lust, worldly pleasures to a passionate degree, vanity, self-righteousness or the pride of arrogance, self-sufficiency or egotism, envy, jealousy, hate or a pandering to self generally.

The aim of life is to become positive and remain so to be free from earthbound conditions. But men and women become negative or below the normal as soon as they run into sensualism or selfishness (i. e., become intemperate or egotistic in any-direction,) and remain so until enough of the position element is admitted to counterbalance or neutralize the negative. Such is the scientific meaning of "being placed in the balance and found wanting."

Post-mortem appreciation of genius runs no risk of rivalry.



Any book noticed in this column can be had at this office.

The August ARENA is, as usual, filled with best thoughts on interesting subjects—its editorial comments being especially fine and up-to-date in this number.

"THE TWENTIETH CENTURY HOME" is retaining the typographical excellence and artistic make-up that won such universal praise for the initial number six months ago. Its popularity proves it to be agiant among the woman's magazines. The August number is excellent in every detail and is beautifully illustrated.

"KAREZZA" a new and revised edition of Dr. Alice B. Stockham's "Karezza" has recently been issued by the Stockham Pub. Co., Chicago, Ill., price \$1.00.

"Karezza" is really a supplement to her popular book "Tokology," and like that deals with tested theories and practical truths. The title signifies "to express affection in both words and actions" and it is written for intelligent married people who possess lofty aims in life and desire spiritual growth.

It gives a high ideal to parental functions; pleads for justice to the unborn child; teaches control, gives honor to womanhood and controverts the prevailing ideas of base-

ness and degradation associated with sex. It shows how the ideal marriage will be consummated in united lives, and gives the prophesy of desired and welcome off-spring.

Dr. Stockham maintains that the practice of Karezza imparts health and strength. That transmutation and transformation of the vital forces is better than conservation and repression; that when well directed heals sensitive nerves, vitalizes the blood and restores tissue; that in this deeper union disease is not only prevented but cured; that women must be loyal to the source of life which God implanted.—LIDA BRIGGS BROWN.

THE BOSTON INVESTIGATOR founded by Abner Kneeland in 1831, has been consolidated with The New York Truth Seeker, founded by D. M. Bennett in 1874. The Investigator was the oldest Freethought or Liberal newspaper in the world. Abner Kneeland, the founder, was once imprisoned for blasphemy for saying that he did not believe in the God of the Unitarians. In the time when Wm. Lloyd Garrison (the elder) was dragged thru the streets of Boston by the mob, with a halter around his neck, and all public halls were closed to him, Abner Kneeland gave him the use of his hall in which to declare his Abolition sentiments. Abner Kneeland was succeeded as editor by Horace Seaver, a very popular writer and speaker on Freethought. He was succeeded by Lemuel K. Washburn, also a brilli-

ant writer and speaker. D. M. Bennett, who founded the Truth Seeker, was once imprisoned for thirteen months at the instance of Comstock for defending the right of free mails. On his release Mr. Bennett was received at Chickering Hall by his friends, and it was the largest audience that ever tried to get into that building. He was then sent on a year's tour around the world. He died in 1882, since which time the paper has been edited by Mr. E. M. Macdonald. Mr. Lemuel K. Washburn, the former editor of the Investigator, is also now attached to its staff as Editor Contributor. The Truth Seeker is a large sixteen-page weekly, issued Saturday, by The Truth Seeker Company, from 28 Lafayette Place, New York City, at \$3 per annum; seven cents per copy. Ask them for special premium offers to new subscribers.

## Dew Drops.

The literary egotist; All head and no heart.

A brain imprinted with a bill-of-fare takes no other impressions.

The insolence of pride is that which arises with prosperity or power in a lower race.

It requires physical force for a selfish act, but moral force for an unselfish one.

Sorrow for the victim is often lost in condemnation of the avenger.

# GET THE NEWS OF THE CAMPS. THE SUNFLOWER'S SUMMER CAMPAIGN.

The summer is the "dull time" in all newspaper offices, but we don't intend there shall be any dull time in this office. Never in its history has THE SUNFLOWER met with such a reception as at present. Letter after letter is received expressing the satisfaction of our patrons, and they are showing their good faith by their works.

## YOU CAN GET UP A CLUB

as well as anyone else. Just talk to the Spiritualists of your vicinity and get them to join with you in a club.

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are of the finest, well printed and bound, most of them gilt tops, and every one is by a standard author.

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Please bear in mind that this is the only condition on which these books are furnished. Do not ask for any other, or to substitute other books not on the list below:

We are now prepared to furnish the following books:

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Heroes and Hero Worship, by Thomas Carlyle, ..	25c

## Don't Forget the Children.

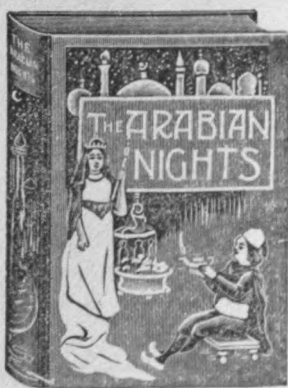
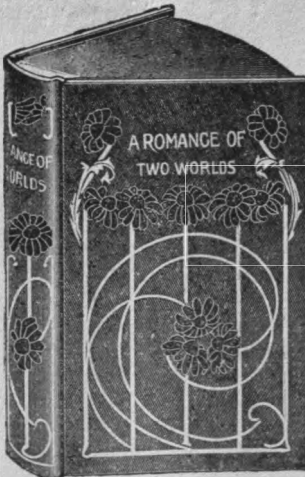
The Arabian Nights Entertainments (Lane Edition) 772 pages, Illustrated .. 50c  
Wood's Natural History, Illustrated on nearly every page .. 15c

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The Sunflower Publishing Company,  
LILY DALE, N. Y.





# THE PSYCHIC EDUCATOR.

Conducted by MOSES HULL.

## WHAT SHALL BE DONE WITH AN ERRATIC SPIRITUALISM.

There is no unmixed good; in proportion as anything is good does it require to be well managed. The best toned and the best tuned instruments are the most easily thrown out of repair. What is better to a thirsty soul than pure cold water? But many have lost their lives in water. Last winter everybody appreciated fire when under the proper management—in fact we could not have lived without it, yet fire uncontrolled burned a whole theatre full of people to death. Most people like to ride behind good horses, but it is generally necessary to have them well reined by some good, controlling power.

Spiritualism, the greatest intellectual, religious and spiritual blessing which was ever vouchsafed to mankind when it gets off the track and to running wild can do incalculable evil.

The time was when the most of us believed that Spiritualism came from a high and wise source and that, if left alone it would soon regulate itself, all that was wanted was to give the spirit world, as we called it, an opportunity and all would be well. Today those who know Spiritualism the most thoroughly see the most clearly the necessity of a clear comprehension of its philosophy before giving too loose a rein to its phenomena.

I have letters now from several friends, who expected the spirit world to pilot the ship Spiritualism with very little or no help from mortals, but who have learned by sad experience that all are not infallible as soon as they have crossed "death's narrow stream." Nearly all of these people have been fooled by following advice given by those who claimed to be Websters, Clays, Beechers and Philips Brookses. A lack of time and space is all that prevents me from making quotations from several of these letters. The most recent letter is from one who imparts the information that Bishop so-and-so is pleading for the great privilege of coming into her band, would I advise her to allow him to come in or would I not?

Another letter shows that its author has somehow got herself tangled up with naughty spirits. She writes a letter from which the following extracts are made:

"We have had some sort of interference, would you favor us with some advice on the subject?"

Yes, never try to find out what particular spirit it is who is giving the message, but find out whether it has anything to say that will make you a wiser or better person, if the spirit has necessary information or advice for you, listen to it and take it thankfully, if not bid him good bye; you have no use for him.

"Should we associate and sit with Spiritualists of doubtful character?"

If persons are notoriously bad, and will not try to reform, they have nothing you need. I would always speak kindly to them, do them all the good I could but as you have no interest in common with such people you can employ your time better than in spending precious hours with such people. However, be careful about "doubtful character;" we are all such. There is not a crime under heaven but that we have been guilty of committing if our enemies, or if religious bigots are allowed to tell their suspicions and those suspicions are allowed to go as evidence. Carry yourself so straight that you can go into any society without anyone who knows you suspecting anything evil concerning you.

"We went to a medium who is not posted on the subject she seemed to be afraid of evil spirits. Some things she told us proved to be not true."

"In our own seances we get only scribbling and ridiculous sentences."

I think the time spent in such seances would be better spent in studying something which would

develop your own manhood, or womanhood. Self development is much better than to be developed as a mere machine thru which some spirit can "scribble," or write ridiculous sentences."

"One spirit who pretended to be a man and gave the name of—"

—proved to be a woman."

That is what one gets for trying to find out the personality of a spirit rather than to get the wisdom that some intelligence in the beyond has to impart.

These quotations and replies might be extended much farther, but this must suffice. I have several letters written in the same strain. The trouble with many who are new in Spiritualism is that they have recently come out of the churches and many of them expect to exchange the infallibility which they supposed to belong to the Bible for infallible spirits.

One of these writers wishes me to explain all of these mistakes. My dear Sister it cannot be done. If you ask me why you raised no potatoes last year I cannot answer the question until I know the conditions; possibly you did not plant them; possibly you planted them at the wrong season of the year, or in the wrong kind of soil; you may have allowed the bugs to eat them up.

Now there are not half so many reasons to be given why you did not raise potatoes as there are why you might not have obtained satisfactory results in your seances.

There are many who thru self-hypnotism and other causes imagine they are controlled by spirits, either bad or good who are controlled only by their own imaginings. I think that real Spiritualism comes principally for two things; one is to prove a post mundane life, and the other is to assist in developing a philosophy the carrying out of which will make the world better.

As long as there are conditions with mediums unfavorable to the best results, and as long as there are ignorant, mistaken or falsifying spirits, as long as this world continues to people the beyond with ignorant, selfish and profane spirits, so long will such return and try to palm off their ignorance for heaven's wisdom. Such will assume any name, or say anything which may happen to suggest itself to their minds.

Jesus spoke of earth-bound spirits, or rather of those who could not go where he went. Such are as anxious to communicate as others. Such never having cultivated the spiritual in their earth-life, have died "in their sins," and are incapable of spiritual enjoyment. Immanuel Swedenborg saw many such waiting around near their tombs for their material bodies to arise so that they could again get possession of them and thru them renew their sinful pleasures.

Such as these will embrace every opportunity to manifest their presence, and if they can even for a few moments persuade somebody to believe that they were once persons of some distinction they enjoy that temporary honor. These come from mercenary and other unworthy motives.

What shall be done with, and to prevent these untameable manifestations? A kind of general answer might be made as follows:

1. Have no trifling with spirits; consult spirits only on things spiritual.
2. Live spiritual lives; develop no element in yourself which would call for the society of the wilfully ignorant tramp-spirits who seem to have no other desire than to consume the sitters and their own time with Munchausen stories of where they have been and what they have seen in the Spiritual world.
3. Make your Spiritualism a religion—a life, and not a mere show to gratify curiosity seekers and those who have no higher than mercenary motives—no matter whether such are in the spiritual or earth world. Sitters, mediums and spirits alike must reform in this particular before we can always be sure of coming in contact with the highest and best.
4. Submit to no control. Wise

and unselfish spirits do not wish to control, that is, to subjugate their mediums. Mediums should live so truly that the spiritual can blend into their lives, and thus influence or make suggestions, without making a mere tool or machine of their mediums. Mediumship means cooperation with spirit forces and not submitting to be overpowered by the denizens of the other sphere of existence.

5. Never submit to being controlled, or even influenced by every knave or wag who has crossed the river of death. I have never known a medium who was perfectly willing to become the tool of any and everything in the spirit realms, but that came to an undesirable end. The better way is to submit to no control, no matter how wise nor how good. Be yourself. Converse and get wisdom from others, whether in earth or spirit life, but always be yourself.

6. Do not try to develop merely as a machine for the use of spirits; develop yourself so that you can use your own individuality. You are a spirit with unlimited powers; find and use your own power. You are now straitened; remove these strictures. This can be done by a proper education of all your faculties. Become a man, or a woman; you are the repository of infinite possibilities. Bring these possibilities into actualities. When you are thoroughly developed as a man or woman with all your powers in good working order, then you will become not merely a medium, but a seer—one who can go thru the universe and read the answers to all your questions. This is practical Spiritualism.

### Character Reading.

Those who know self make the best character readers, even without being sensitive; for self-knowledge enables a man or woman to judge by comparison and contrast. But sensitiveness enables the possessor to feel by rapport what the other is feeling, and this feeling tells the tale.

A sensitive, pure and simple, makes a good diagnoser of diseases when fully developed, with sufficient moral force behind it to prevent suffering. An intuitionist, pure and simple, makes a good delineator of what he knows, being able to go into the soul of a subject, and thus make it interesting. But a full-fledged psychometer should be both sensitive and intuitive to make perfect success of the practice. Such feel both effect and causes simultaneously and read from that.

There are independent psychometrists and psychometric mediums, (as there are independent clairvoyants who see spirits under any conditions, and those who only see them when controlled.) So the psychometric medium needs spirit-aid to read character. Some read from a lock of hair, a handkerchief, or a piece of jewelry worn by the owner; others from letters or photographs. But these are idiosyncrasies of mediumship, and largely due to taste, upon which vibration or rapport depends. The lover of nature can more readily vibrate in unison with the flora of nature, and a flower or a rose presented with one's individuality impressed on it makes a good pivot for a reading.

Perfect mental or spiritual phenomena depend on a knowledge or understanding of one's own mediumship, in that it aids in the understanding of human nature; and the two combined creates that harmonious causal vibration between reader and subject, which reflects accurate effects.

### Special Excursion Tickets.

to Lake Chautauqua points will be sold every Sunday and Wednesday during the summer months by agents of the Dunkirk, Allegheny Valley & Pittsburg R. R., good going and returning same day only.

171-78

Wisdom is threefold—worldly, scholastic and intuitive. The first leads in impudence, the second in egotism and the last in modesty, while the combination leads humanity.

## THE MAPLEWOOD.



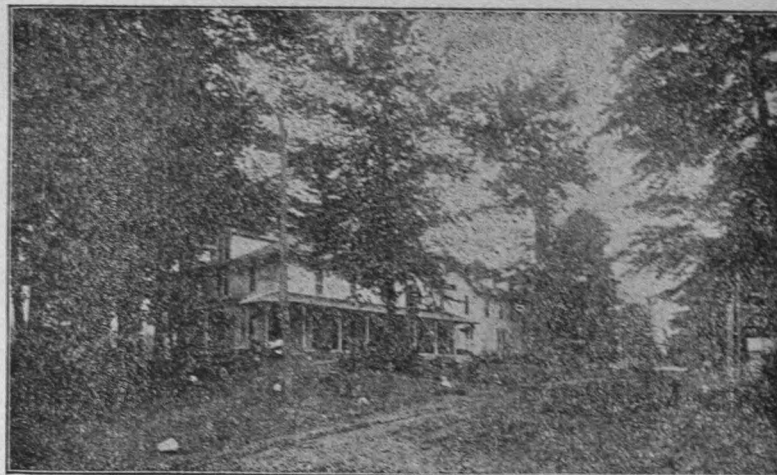
This house will be under the personal charge of Mr. Leo Manger, who has been in charge of restaurants and hotels for the past twenty years. He will have with him a high class of assistants, and will devote his entire time to looking after the comfort of his guests. The table will be supplied with all the staples and delicacies of the season.

For rates, reservation of rooms, or other information, address,

LEO MANGER,

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## THE LEOLYN.



A fine summer home on the bank of one of the Cassadaga Lakes. The lake on the west side, the primitive forest on the east, and beautiful parks on the north and south. Good boating, fishing and magnificent drives.

Delicious home cooking. Table supplied with the best of everything. Fresh fruit, vegetables and berries furnished by the farmers every morning. Imperial mineral water free to guests.

Write for illustrated booklet.

### FOR RATES ADDRESS

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## The South Park House

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NEAR THE AUDITORIUM.

Large Veranda,  
Cool Dining Room,  
Bath Free to Guests

RATES—\$1.00 to \$1.50; 21 Meal tickets \$3.00; 7 Dinner tickets \$2.00  
Single Meals, 25 to 40 Cents.



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From which is had a fine view of Parks,  
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A. H. JACKSON, Proprietor.

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Cooked Meats and Vegetables to take  
to your Room, from 5 Cents up.

LARGE VERANDA,  
GOOD BEDS,  
REASONABLE RATES

For particulars and program address with  
stamp,



## MR. HAGGARD'S DREAM.

A Dying Dog Tries To Communicate—  
Suggestion of Telepathy.

The occult is invading literature as never before, and the day is at hand when spiritualistic phenomena can no longer be dismissed with an incredulous smile, or referred so as one of the vagaries of a disordered brain.

Men and women of safe and respected literary standing are recognizing certain psychological conditions which are persistently forcing themselves upon the notice of all progressive thinkers and the fact that we stand today upon the brink of vast discoveries in the science of brain and soul is evidenced by the number of articles bearing upon the subject which come from the pens of many of our ablest scientists; articles to which the well known names attached give weight and honesty.

That there has been much dishonesty practiced in this field of science all will admit. There is no other phase of existence that so easily lends itself to fraud as the mysterious relationship which exists between life and death. But with the investigation of the subject by such men as Dr. Funk, William Dean Howells, William T. Stead, Rider Haggard and numbers of others, the crude and deceptive claims made by these impostors, who sought money rather than truth, will be exposed and honest men and women who have not resorted to trickery and deceit will at last be given true credit for the wonderful and mysterious power with which they are endowed.

The latest recruit to the ranks is Rider Haggard. His experience is all the more interesting because it deals with the death of a pet dog, to which he was greatly attached. On the night of July 10 he had a peculiar and distressing dream, which seemed much like an intense nightmare. He dreamed that his dog Bob was pleading with him for help; that it was lying on its side among brushwood or rough growth of some sort near the water. His own personality seemed in some mysterious way to be arising from that of the dog. It seemed that his head was against that of the dog, which was lifted at an unnatural angle. The dog, failing to speak, transmitted to his mind in the same peculiar fashion that it was dying. Then he was awakened by Mrs. Haggard asking him why he was making those unearthly noises. He replied that he had the nightmare. The experience was related at the breakfast table the next morning. And on Thursday five days after the dream, the dog was found floating in the Waveny, more than a mile away. On Friday to plate layers informed Mr. Haggard that the dog had been killed by a train.

Carefully weighing the evidence, Mr. Haggard concludes that the dog must have been killed sometime near 11 o'clock Saturday night as no trains run on Sunday. Mr. Haggard, therefore confesses himself forced to the following conclusions: The dog either at the time of his death or several hours thereafter did succeed in calling its master's attention to its death. If the dissolution occurred at the moment of communication, Mr. Haggard regards the phenomenon as that of telepathy, altho this is the first case of telepathic communication between a human being and one of the lower animals. If, on the other hand, the dissolution occurred some three hours previously, it must have been some nonbodily, but surviving part of the life or spirit of the dog which reproduced these things upon the dormant brain of the deep sleeper. The third possibility, but one which has overwhelming evidence against it, is that the dog may have been killed on Monday morning, in which case the dream was but a shadow of its forthcoming fate. Mr. Haggard says he does not for a moment believe this to be the case. Mr. Haggard asks for an investigation of the incident by competent persons.

Most persons have read the remarkable story told by Dr. Funk, called the "Widow's Mite," in which he recites the finding of a coin, thru the spirit of Henry Ward Beecher, speaking thru a spiritualistic medium. Even the losers of the long-lost coin were ignorant of its loss. Dr. Funk was involved in the incident, and immediately set about to investigate Spiritualism and other

psychic phenomena. His investigations fill a book of more than 500 pages and has already been reviewed in this department. One of the most interesting features is a series of requests which he makes of the public.

First in order to show whether telepathy is true, as Professor James and Hyslop, Alfred Russell Wallace and Sir William Crookes are inclined to think it is, Dr. Funk asks his readers who believe themselves mediumistic or who visit mediums to co-operate with him in the following experiments. He says:

1. On each Sunday afternoon in the months of July and October, 1904 at 2 o'clock, New York time, I will write down and utter aloud some one definite maxim or thought.

2. These co-operating persons at this same hour are to make themselves as "receptive," or "negative" as possible, and write down any impressions entering their minds and which they may think to come from me.

3. These persons are to write to me these impressions.

It is understood that I will make my part of the experiments in my study, 195 Washington Park, Brooklyn, N. Y.

Care must be had to make allowance for the difference in time between New York and the locations where these experiments are. Solar time is to be observed not standard time.

It is too late to co-operate with him for July but the experiment for October is well worth trying, and Dr. Funk's standing is such as to give it all the authority it needs.

Early this year William Dean Howells published a book called "Questionable Shapes," in each three distinct phases of psychic phenomena were illustrated. Mr. Howells does not advance his own theory of the occult examples which he furnishes, but one day we may have an explanation from the pen of this careful investigator which will help to make his mysteries clear.

Meanwhile the trend of the best writers is to consider the subject seriously and worthy of honest investigation.—Press Post, Columbus, Ohio.

## Power Development at the Dead Sea.

It is well known that the level of the Dead Sea is far below that of the Mediterranean. It is now proposed, we are told by a contributor to Cosmas (Paris) to utilize this difference for the development of power. The promoters of the scheme propose to dig a canal thru which the waters of the Mediterranean are to flow into the Dead Sea, and they rely on the powerful evaporation of the Dead Sea basin to keep the latter from filling up. It is this evaporation (estimated at 6,000,000 tons of water daily) that is responsible for the low level of this body of water and its saltiness, it having no outlet. Says the author of the article to which reference has just been made:

"In a word, we have a difference in level of 400 meters (1,312 feet) between the Mediterranean and the Dead Sea, and as the level of the latter falls constantly, we can turn into it the waters of the former without fear that the basin will be filled. If, then, we should wish to utilize this considerable fall to generate electric power that could be distributed over all Palestine, we should only have to cut a canal to bring in the waters of the Mediterranean; and even if we should get only two horse-power to the liter, it will be easily seen what an almost inexhaustible source we should have. This water would flow into the Dead Sea, whence the sun would pump it up again, discharging it as vapor into the atmosphere, and thus obliging it to perform a continuous and gigantic work for the greater consolation of the promoter. Theoretically this is seductive, and certainly it is no small thing to have the sun as a forced collaborator. There is one gloomy point, however—the utilization of this immense force placed at the disposal of Palestine. Industries do not exist, and do not seem ready to spring up. As of yore, the native lives under his own vine and fig tree, and devotes himself to the primitive agriculture of his remote ancestors, which is sufficient for his most pressing needs. We do not yet see a manufactory of chemical products on the heights of Jerusalem; and a carbide works at Jaffa."

—Literary Digest.

## THE IGNORANT PRIEST.

How He Tried to Cure What He Mistook for Obsession.

The sensational trial of the editor of the Swiss Journal, La Lutte, for slandering a young woman of Fins-Haut, named Herietta Gay, whom he described in an article as being possessed of an evil spirit, has led to very curious comments upon the case in other papers. The Genevois relates how the priests for three months endeavored to drive the spirit from the girl's body by means of exorcism. She was taken barefooted on repeated pilgrimages to the convents of St. Maurice and St. Bernard. As none of these attempts were successful, a priest, one Jean Paillet, determined on a grand effort. One Saturday afternoon at 2 o'clock he caused the church bells to ring an alarm. When the church was filled by an astonished, wondering crowd, the doors were locked, and the priest proceeded to exorcise the spirit without ceasing until Sunday morning. During the exorcism the poor girl was dragged by the hair round and round the church, while the priest every few yards stopped to strike her on the face and body, proclaiming to the congregation that in reality it was the evil spirit he was beating. This was only one of many attempts at public exorcism which were endured by the poor, helpless girl, whose real malady was a form of epileptic hysteria. The editor of La Lutte who has been heavily fined for giving publicity to the affair, seems worthy of praise rather than blame; for, owing to his revelations, it is not likely that a repetition of such barbaric practices will be permitted even in the superstitious Swiss highlands.—Chicago Inter Ocean.

## Soul and Intuition.

Soul is only an elongated form of Sol. We instinctively employ astronomical language when speaking of the varying planes of human consciousness, for no other terminology is anything so expressive. The order is threefold in all instances: sun (spiritual), planets (intellectual), moon (physical). The wise man is called a ruler of planets, because he, as a spiritual entity, has awakened to a knowledge of what he is potentially, and therefore of what he is capable of accomplishing. The soul, the true ego, acts upon the body mediately thru the intellect as it acts immediately upon the intellect itself. The rational plane of man (mens in Latin, manas in Sanskrit) may be represented as being approached thru two doors, one inner and one outer. The outer door we call the objective gateway of sense-perception, the inner portal we term the subjective entrance of intuitive discernment.—W. J. Colville.

## Our Dumb Language.

Everyone knows that he can affirm by a nod or the double and muffled sound of h-h, and negate by a simple side-to-side turning of the face—often accompanied by an n-n, also muffled. Furthermore, that surprise and sorrow combined is expressed by a side-to-side motion of the head; and that other feelings, emotions, impulses, delights, sensations, doubts, fears, etc., can find expression thru hands, face, head, foot and often the entire body without uttering a word, or nothing beyond the vowel sounds of, Ah, Oh, Au, Ow, Ugh; and sometimes Ee, Ei, I or Y.

This is part of the dumb language we are employing daily; and many use it habitually. Among intimate friends it is a custom; and whether it is an inheritance from the origin of speech or a gradual abridging of it must be left to experience. But this is not all of our silent understanding. There is another, which is sensed by touch of the hands—too sweet to tell. But the most supreme of all is the individual's rapport with the soul of nature. It speaks to the heart direct and combines joy with inspiration.

## LOVE'S GEOGRAPHY.

BY W. M. CROCKER.

My kingdom is my sweetheart's face, And there the boundaries I trace; Northward a peaceful forehead fair, A wilderness of golden hair; A rounded cheek to east and west, Her little mouth the sunny south—Is the south that I love best.

Her eyes—two sparkling lakes—Hold stars by night—the sun by day, While dimples in her cheek and chin—Confusion to the traveler's way—Are pitfalls Love, the rascal, makes—And I have fallen in! —The Criterion.

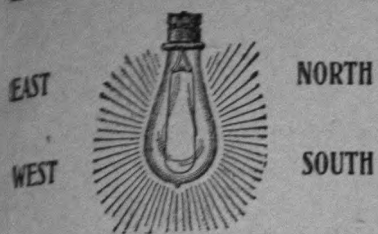
## D. A. V. &amp; P. R. R. Success and How to Win It.

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No. 1 No. 3.			IN EFFECT JUNE 1, 1904.			No. 2 No. 4.		
a. m. p. m.						a. m. p. m.		
7.55	3.00	Lv.	Dunkirk	8.00	3.00	Ar.	9.12	3.00
8.00	3.00		Frederick	8.05	3.10		9.15	3.00
8.00	3.14		Laona	8.08	3.48		9.08	3.48
8.29	3.38		Lilly Dale	8.32	3.53		8.52	3.53
8.33	3.42		Cassadaga	8.49	3.29		8.49	3.29
8.41	3.48		Moons	8.41	3.31		8.41	3.31
8.48	3.57		Sinclairville	8.34	3.41		8.34	3.41
8.57	3.05		Gerry.	8.25	3.50		8.25	3.50
9.09	3.16	Lv.	Falconer	8.14	4.54	Lv.	8.14	4.54
9.45	4.40		Jamestown	7.57	4.43	Lv.	7.57	4.43
9.34	4.21	Lv.	Falconer Junction	7.40	4.30	Lv.	7.40	4.30
11.20	5.00		Warren	7.17	4.53		7.17	4.53
11.20	5.00		Titusville.	6.00	4.24	Lv.	6.00	4.24
a. m. p. m.						a. m. p. m.		



LIGHT FROM EVERYWHERE



always stay "harnessed" to the good cause. Please find inclosed one dollar for the grand paper that comes from Lily Dale, and hope it will prosper and give light to our pathway as long as we live. With love and kind regards I remain Yours Sincerely, etc.

C. P. Follett, Sec'y Minneapolis S. S. A. writes that the Ladies Auxiliary of the State Assc. has decided to take a booth at the State Fair which will be held in St. Paul, Aug. 29th to Sept. 3d, inclusive the object being to advertise the State Convention which will be held in Minneapolis, Sept. 9, 10, 11, and to distribute any and all literature pertaining into Spiritualism. Those who have any good pamphlets to distribute can do so by addressing C. P. Follett, 508 Canada street, St. Paul, Minn.

The following paper was recently read before the Psychical Research Society of Lafayette, Ind., by its author, Mr. O. L. Harvey:

Why did God say, "Let there be light?" I am asked to answer this question.

My first impression was, we had better ask God Almighty why he said it. My real answer is, he never said "let there be light"—that is, in tones audible to human ears. When light first dawned on this planet, it contained no animals imbued with life of any kind. It could not sustain life; therefore, some man, and he may have been a very good man, after this world became inhabited by human beings, imagined that God said, "let there be light."

Never in all the countless ages, of the measureless past eternity did God speak in audible tones to any man. He does not speak that way now, he never did. We say:

"Lo! the poor Indian, whose untutored mind sees God in the clouds and hears Him in the wind." That is the way we see and hear Him and that is the way we know Him, if we know Him at all. When the wind murmurs we hear His voice, when the sun shines, we see His smile. No man ever had any private or exclusive relations with God Almighty. Whatever one man knows or sees of God all men can know or see.

There never was a time in all the countless ages of the past eternity when light did not exist somewhere in the boundless, limitless universe of God. There never was a time in all the inconceivable aeons of the past eternity somewhere in the boundless, limitless universe when some sun or star was not shining.

Goethe, the celebrated German poet said when dying: "Light, more light! 'Light!' That is what we say to day, Light! more light! the light of truth. To quote from one of my own poems:

In all that I have seen or known The light of truth upon me shone; I climbed the heights, yet still afar There shone the light of guiding star; I climbed the mountain tops and saw A universe controlled by law.

What is light? We don't know. Light is only the effect. Behind light there is something we do not see and cannot comprehend.

All the omnipotent powers of nature are totally invisible. You cannot see steam, electricity, gravitation or magnetism by any microscope or telescope. They are totally invisible. All spiritual power, is also, totally invisible; yet, spiritual power controls all physical powers, when intelligently directed. The greatest scientists of the world, among whom are some Spiritualists, are now concluding that light, heat and electricity are one and the same thing—that is, modes of motion, or vibration. These vibrations are inconceivably rapid, reaching into hundreds of thousands of miles in a second.

Light travels about 196,000 miles per second, reaching us from the sun in about 8 minutes.

How does the sun shine with original light and why is that light not exhausted?

We don't know. We are trying to find out. Our sun is apparently a huge dynamo which generates light, heat and electricity, which come from the infinite source of all power. Of course, this power can never be exhausted. Our sun is only one among innumerable suns. Every star which shines with original light is a sun. There are stars so remote that their light has been at least 3 years reaching this earth travelling at the rate of 196,000

miles per second and, as some astronomers say—186,000. That motion is inconceivably rapid, still, we know we have vastly greater.

If such a star should be suddenly blotted out we would not know it for three years as its light would continue to shine on us for three years after it had been extinguished; yet, behind that star so remote, there are other stars, marshalled rank behind rank, absolutely without limit.

I believe, I might say, I almost know that I could start out and travel with the rapidity of light, in any direction, up, down, or horizontally, forever and forever and never reach the limits of God's universe.

Can you possibly imagine an outside and what is in the outside space?

But the subject is limitless. I could write, write, write thruout eternity and never exhaust the light of truth. What we want is light, life, love—spiritual life and we want it more abundantly.

We should let our light shine so that others may see and take courage.

There is no such thing as darkness; it is the absence of light only. There is no such thing as cold; it is the absence of heat. There is no such thing as evil; it is the absence of good. "If the light within you be darkness, how great is that darkness," because your light is then turned into evil purposes.

The best light may be used for evil purposes. The best things may be used for the worst purposes. All evil is the result of the wrong use of some good thing.

May God and his angels of light be with us now and evermore. May our souls enter another life with unclouded ray.

At the sunset of life, may the heavenly light  
Illumine my soul with its splendor divine,  
As its radiant beams on my enraptured sight  
Thru the portals of heaven shall shine.

All Depends.

The Pittsburg Leader of Aug. 3d prints this:

Benjamin Hitchcock, Who for ten years has made his home in a dilapidated boat house on the river bank at Harpsburg, is going to Europe. He will take steps to recover an inheritance in England out of which he thinks he was cheated years ago. He is over 76 years old, and the legacy he says was left him 35 years ago by an aunt who died in Worcesterhire shortly after he came to this country to make his fortune. The legacy now amounts to \$30,000, he says.

Mr. Hitchcock is not a Spiritualist, but it is mainly owing to the revelations of a medium that he is going to England to see about this heritage of which the medium said somebody is trying to defraud him. Hitchcock recollects very well that his aunt, Miss Sarah Hitchcock, who never married, had told him he would be one of her principal heirs. The death of his only sister has made him more determined than ever to see whether he has been defrauded. He will sail on the Harverford for Liverpool on August 13.

Hitchcock is a great authority on religious subjects and is thoroly familiar with the scriptures. In answer to his prayers, he says the Lord has told him to go after the money, as rightfully it is his. Before going to Harpsburg he was superintendent of the Open Door Mission, then on Fourth avenue. For some years he was wharfmaster along the Allegheny river from the Forty-third street bridge to Hulton station. Recently he has made a bare living catching driftwood and selling it for kindling. He is universally known as "Daddy," Hitchcock and is a spry old man. A "For Sale" sign now adorns his boat house, which stands high on the river bank.

[Both success and failure have followed these kind of revelations. It all depends on whether the spirit communicating has spoken from absolute discernment or belief of which the desire to have it so, was father.—Ed.]

When in doubt as to their own abilities or usefulness—forced upon them thru lack of appreciation or the silence of envy—the best of men and women may become useless.

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Astrology in a Nut Shell. A book of 150 pages, filled with overflowing with plain, logical, instructions in Astrology. Tells how to read your own horoscope, and how to tell the favorable times in each year. 27 pages questions and answers. Price, postpaid, \$1.50

CAMP MEETINGS.

CITY OF LIGHT ASSEMBLY—Lily Dale, N. Y., July 15, to September 4.—Mrs. Pettengill, Lily Dale, N. Y.

LAKE BRADY, OHIO.—July 3 to September 4. A. G. Keck, secretary, Akron, O.

CIRCLE OF LIGHT, Williams Bay, Wis., June 1 to October 1, J. P. Cooke, secretary, Williams Bay.

CHESTERFIELD, IND.—July 14 to Aug. 28, Flora Harden, secretary, Anderson, Ind.

MT. PLEASANT PARK, Clinton, Ia.—July 31 to August 28, Mollie B. Anderson, secretary, Clarksburg, Mo.

MAPLE DELL, O.—July 24 to September 1, Lucy King, corresponding secretary, box 45, Mantua, O.

UNITY CAMP, Sangus Centre, Mass.—June 5 to September 25, Mrs. A. A. Averill, secretary, 42 South St., Lynn, Mass.

FREEVILLE, N. Y.—July 23 to August 22, W. W. Kelsey, Pres., Cortland, N. Y.

LAKE PLACANT, Mass.—July 31, continuing 30 consecutive days, A. P. Blinn, secretary, 61 Dartmouth St., Boston, Mass.

FOREST HOME, Mich.—July 30 to August 22, Mrs. R. Eastman, secretary, box 69, Mancelona, Mich.

DELPHOS, KS.—August 5 to August 22, I. N. Richardson, secretary, Delphos, KS.

GRAND LEDGE, MICH.—July 31 to August 28, J. W. Ewing, secretary, Grand Ledge.

ISLAND LAKE, MICH.—July 10 to August 31, H. R. Lagrange, secretary, 84 B. Montclair St., Detroit.

HARMONY GROVE.—July 17 to July 31, F. C. Foster, secretary, Becondido, Cal.

ONSET.—July 24 to Aug. 28. Secretary Onset Campmeeting, Onset, Mass.

FRANKLIN, NEB.—July 29 to August 15, D. L. Haines, secretary, Franklin, Neb.

NEW ERA, OREGON.—July 2 to 26, George Lazelle, secretary, Oregon City.

Waterloo, Ia.—Aug. 21—Sept. 11, M. G. Duncan, Marshalltown, Ia.

WONOCOW, WIS.—Aug. 4—22, Miss Gertrude Spooner, Wonocow, Ia.

Lake Sunapee, N. H.—July 31 to August 28, Lor. Worthen, Sec., Hillsboro Bridge, N. H.

Ottawa, Ks.—Aug. 20 to 30, Jacob Hey, Sec., Carbondale, Ks.

Camp Progress, Mowand Park, Upper Swampscott, Mass.—June 5 to Sept. 25, Mrs. H. S. Gardner, secretary, 343 Lafayette St., Salem, Mass.

Niantic, Conn.—June 20 to Sept. 12, Geo. Hatch, secretary, S. Windham, Conn.

Vicksburg, Mich.—July 31 to August 22, J. Fraser, Manager, Vicksburg.

Winfield, Kansas.—July 16 to 26, Mrs. M. Gates, 133 S. Manning St., Winfield.

Ashley, O.—Aug. 7 to 28, W. F. Randolph, secretary, Ashley.

Parkland Heights, Pa.—July 3d to September 4th.—Address, Elizabeth M. Fish, Sec'y., Parkland, Edin P. O., Pa.

Edgewood Camp, Wash.—July 31—Aug. 23—J. W. Smith, 1115 N. Erie St., Tacoma.

Haslet Park, Mich.—July 30—Aug. 28. J. D. Richmond, St. Johns, Mich.

Southern Cassadaga, Lake Helen, Fla.—Feb. 1st to March 26th, Mrs. J. D. Palmer, Cor. Sec., Willoughby, O.

Ocean Grove, Harwichport, Mass.—July 10th to 24th, H. Bearse, Harwich, Mass.

Queen City Park, Burlington, Vt.—July 31st to Sept. 4th, Dr. A. Smith.

Temple Heights, Northport, Me.—August 13th to 21st.

Vernon Park, Me.—August 7th to 28th, F. W. Smith, Rockland, Me.

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On Aug. 12 and 23 a Pullman Sleeping Car for Boston will leave Titusville over D. A. V. & P. R. R. at 2.40 p. m., in train No. 4, connecting at Dunkirk with fast Lake Shore train for Boston. For sleeping car reservation ask ticket agents or write to Geo. L. Maltby, C. P. & T. A., Jamestown, N. Y.

A special train of four coaches from Dunkirk to Falconer and return Saturday evenings July 16th, and 30th, August 13th, and 27th. Train will leave Dunkirk at 6.30 p.m., returning special train leaves Falconer 11 p. m. and Lily Dale 11.35 p.m. Central time.

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MRS. B. M. BARDLEY.  
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## THEOGOS.

(Continued from Page 1.)

may lift us higher into life or God; it may change our relations to the whole universe, and we may pray ourselves into health when we are ill, but the fact is entirely personal—the relation of the universe is not changed to us in the least. We are only changed in our relation to God and the eternal forces about us.

On the same principle, we may do a kind act to a neighbor, and by so doing come to love him more, not because the neighbor has grown any better, but because we have by this placed ourselves in a condition where we can more blend our natures with him. Probably the neighbor will change toward us but that does not make the difference with us that our change toward him does. It is useful to pray when one realizes that is himself that is to be changed and in order that that change may be effectual he should have faith that it will be done, and decide for himself that it is done. Thus we force change in our vibrations and our vibrations rule us. We can be what we wish or pray to be. If we are too hasty and lose control of our tempers too easily we may send aspiration up to the soul that we shall overcome ourselves, and we can do so. The process may not be so rapid as we should like, but we may say two ourselves that we will overcome, we will not be enslaved by our passion, till something within us chides us each time we have given away and tells us how small we have been, and we become so ashamed of ourselves that we would like to hide away from ourselves. The battle then, is half won. There is a god within each soul, and that God requires no formal ceremony, only to "Pray in spirit and sincerity," and you can not afford to be incircere with yourself. If you would "Have power with God," you must first have power with yourselves. Then you will be led by the hand of God and you will triumph. "He that ruleth his own spirit, is greater than he that taketh a city." Your prayers will be answered when you pray yourself upward instead of effecting to pray God downward. Prayer is not always uttered in speech. It is "the soul's sincere desire, whether uttered or unexpressed," and whatever one desires he must labor to attain. If then, one tries to change the vibrations about himself, and bring himself into harmony with his environments, he is offering up a prayer, "in sincerity and in truth."

## THE NERVOUS SYSTEMS AND VIBRATIONS.

Anything which changes nerve action, affects us favorably or unfavorably. Thus when we come into a public gathering, we become more or less assimilated with the people there gathered, and we readily, if our natures are negative, and impressible, fall into the spirit of whatever sentiment prevails in the meeting. It is a law of psychology that whatever is impressed on the brain, takes possession of it, and rules its action, and thru the brain, the mind and the entire nervous system, often in defiance of reason. This is a phenomenon and we dominate it.

## "SUGGESTIVE HYPNOTISM."

It may be said that no person is entirely independent of it, since we are for the most part of us, more or less influenced by early teachings and environments. The Roman Catholic Hierarchy understood this, tho they may be ignorant of the general law; for which reason they commence the training of children in their infancy, and place but little reliance on the presentation of any logical evidences of the truth of their claims or basis of their faith. The shakers also rely on the training of small children for accessions to their ranks, which are continually depleting by death of the aged members, in fact this law is so well known, and if not understood, that we feel tolerably safe in gauging a man's politics, by the politics of his father, rather than by any logical process that has gone on in his mind.

Music operates upon the nervous systems of people and it affects them accordingly. Martial music begets within us a warlike spirit. Under its influence, we feel brave; and that it would be glorious to die for ones country. Melodies

send a quiet nerve action thruout the body. It puts every nerve in a large concourse of people in harmony with every other nerve, for all nerves keep in time with the music. There is not a nerve thruout the entire body that does not vibrate in harmony with every other nerve in the audience. Melodies in revival meetings accomplish much more than prayers. Indeed if I were a revivalist I should only care for a good hypnotiser and melodies sung by the congregation. When the pulsations of the audience are all toned in perfect unison the hypnotiser has but little further trouble. Dancing music starts the nerves into more rapid action, and has an exhilarating effect. A languid person in a dance hall, who with difficulty can be persuaded to dance the first set, will afterwards forget all his or her weakness, and may be easily induced to go on the floor a second time.

When we come to understand the law of vibrations perfectly, if there are any sick in these times, there will be music cures, scenery cures, picnic cures, hypnotic cures, but seldom any drug cures.

TO BE CONTINUED.

## Thanksgiving to the Morn—A Poem in Prose.

It is morning. The sun's rays are peeping over the hills and dales shedding its effulgence far and near. All nature is awake and stirring. The birds singing in the trees, the flowers sending forth their sweet perfume, the grand old trees stretching forth their mighty arms basking in the warm sun-light. Even the brook bounds more merrily onward in its little course, when nature puts on her mantle of light. Light is the great essential and necessity of life.

Have you not observed the great lesson nature has portrayed in her various forms? We place the tiny seed in the ground. It requires more than the earth and its moisture to promulgate its growth. It requires the light and soon it pushes forth from mother earth seeking the light and life. Nature nourishes it until it develops into a perfectness of growth and has expanded in its fullest beauty and strength. When its allotted function has been performed, it fades, withers and passes away. Like unto this seed are our lives; each being ushered into this beautiful world with an equal birth-right.

The Infinite First Cause has surrounded us with nature's grand and glorious work. Every necessity to sustain and succor our mortal lives. Day in its magnificent splendor of beauty and light in which to live and work. Evening with its soft, calm quietude, in which to repose and rest from the day's labor. The very air we breathe, the sparkling water to quench our thirst, the light to distinguish the beauties of life, the dark for rest and peace.

All these speak of the Father's great love and care. We as the tiny seed should put forth our combined efforts to seek the light and beauties of life, blossoming into perfect woman-hood and man-hood, performing nobly and creditably life's functions and duties, living our lives aright in the light of purity of truth and of love. The loving evangelists are ever near to nourish our lives with the light and strength of divine love and wisdom. Helping us attain a higher standard of morality, purity and spirituality, extending over us serene peace and rest, giving us strength to combat against that which is void of light and purity. And as the flowers fade and pass away so shall we, supreme in the knowledge and wisdom of the Father's love, who sends His holy angels to open wide the door and usher us into that grandeur and magnitude of the great beyond, leading us ever onward and upward, seeking the light, singing songs of praise and love to Thee, Our Father in Heaven.

LYDIA J. MAUL.

## Self-Centred.

A journalist, while enjoying a cigar, was asked how he managed to get thoughts to write about thru such a smoky brain. He replied they didn't come that way—they came thru his solar plexus.

Revenge for ingratitude puts us on a level with the ingrate. Forbearance leaves the effects of nature's discordant play on his soul-lyre all to him undivided.

## MUSIC AND IMMORTALITY.

## Test of a Higher Consciousness Through Personal Experience.

Whether music be the "Harmony of the Spheres," or the harmony of nature be music per se, may be inconsequential. But that music has the effect of harmonizing human minds is exemplified in many instances. And that it has a discordant sound at times and under circumstances is exemplified by the irritation that whistling causes on occasions.

It is not the whistling per se that irritates, but the monotony of its key-note. We can endure a certain amount of it, because if not in accord with our own soul's movement we stem ourselves against it—making ourselves momentarily positive to it. But if it continues in the same pitch for any length of time, the soul becomes weary or impatient in its endeavor to throw it off, and irritation begins. This develops into anger, if there is no relief, and the whistler may find himself suddenly the object of censure or discipline by more than one individual, who has been unpleasantly disturbed by his musical display.

Thus any musical instrument may irritate if it happens to be keyed out of harmony with our own momentary attunement. Of course, the strongly positive individual may rise above it or attune himself unwittingly to a distance beyond the vibration, where it will not touch him sensitively, even if he cannot close his audition to it. But such are in the minority, and lovers of music should note this fact and not operate too long in one key; for as much as they disturb others, they will be disturbed in return by the unpleasant thought-waves that seek them in vindication of their aggravating or teasing influence. A sensitive musician will feel the effect and find his inclination leaving him. He may imagine himself tired or wearied, but it is something else—a spoke in his wheel, as it were.

In the same manner a whole orchestra may be out of tune with our own harpstrings, and the music then wearies or disturbs us rather than soothes, whereas another piece in another accord will have the reverse effect.

The nerves are naturally the medium thru which the disturbance reaches the intelligently conscious man—the spirit—but there is such a thing as nerve-aura, which is as sensitive as the bodily nerves—if not more so—and as liable to irritation as the latter. That anger may follow proves its connection with man's superior consciousness—its relation to something near the heart-centre, which can reason and manifest pleasure or displeasure according to circumstances. As there is no brain-matter located in that region, it points to some other principles that has life or intelligence in it. It may be the soul, and perhaps it is, considering that music is a soul-qualification—whether giving it out, or enjoying it as a balm for that entity, and which latter fact is quite as palpable a proof of a soul-nature, as that hunger proves the existence of a stomach. Without the organ there could be no desire; thus without a harmoniously vibration principle or law in that region there could be no desire or love for music.

If one but gives himself up to a consideration of what it is that craves music at times and enjoys it, he will find that it is something superior to a physical craving, and not located in the brain either, for its sensations or vibrations fill the breast rather than the brain as a stimulant, nourishment or gratification.

Thru music alone man might prove to himself the existence of a soul-nature, and make that the foundation for investigating Spiritualism.

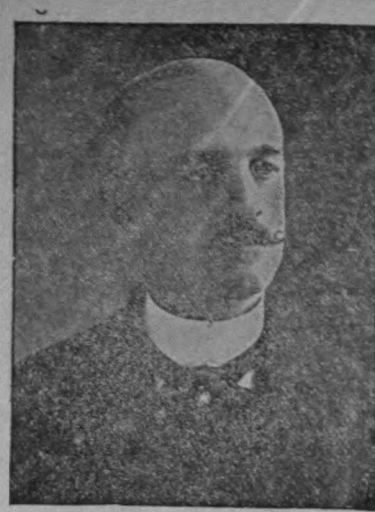
## Estrays.

It is as selfish to wish for all the honors of a cause as it is to wish for all the pie on the table—for covetousness, like envy or jealousy, is a child of avarice, which is selfishness per se.

Who finds fault with others should be very sure of being free from defectiveness.

Like figure-heads, the pompous individual is more ornamental than useful.

Physical exercise is healthful to the nerves and consequently to the brain. Leg-power thus becomes an aid to memory.



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